

# INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



## HARLEM RIOT – BEFORE AND AFTER

Lester B. Granger



## THE NEGRO LABOR COMMITTEE

Frank R. Crosswaith



## PATTERNS OF RACE PREJUDICE

Tim O'Brien



## LEADERSHIP AND COOPERATION

Editorial



Editorials



Reviews



Statistics



August, 1943

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Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

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# INTERRACIAL REVIEW

## Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

## POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."  
—*Jacques Maritain*

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other."  
—*Rev. John W. Cooper*

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."  
—*Carlton J. H. Hayes*

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."  
—*Rev. Francis J. Gilligan, S.T.D.*

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

August - 1943

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## INTERRACIAL REVIEW

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## The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S. ....	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes ....	300,000
Estimated Number Unchurched .....	7,750,000
Number of Negroes Attending Colleges .....	30,000
Number of Catholic Negro Churches .....	326
Number of Catholic Negro Schools .....	263
Negro Enrolment in Catholic Schools .....	50,000
Priests Engaged in Colored Missions .....	468
Sisters Engaged in Colored Missions .....	1,600
Negroes in New York City .....	478,346
Negroes in Chicago .....	277,731
Negroes in Philadelphia .....	268,000
Negroes in Washington .....	187,266

### Race Amity

There is mounting evidence that people from all walks of life are worried about race riots. We have had several of them already and when the explanations and investigations are sifted it is discovered that racial prejudice is a basic cause of the trouble.

Those who have preached hatred as a weapon of war should be able to see now the sort of things hatred does. It never was and never will be productive of good. It only makes for brutality and horror, whether on war fronts or on the home front.

Prejudice against Negroes must be stifled. Many people who on most matters are noble and honest are vicious in their attitudes toward the Negro. Even many who are precise and sincere in their religious obligations have that weakness about the Negro question which is so erroneous, so unjust, and so un-Christian.

Everyone of us has a Christian duty to promote the mutual good-feeling which is lacking. In word and deed we have ways of doing it every day. In conversation it is common to detect prejudicial notions and feelings. We must have the courage to expose them as such. This applies to even the friendliest of conversations. Only in this way and in observing ordinary good manners in all dealings with Negroes will we Americans prove the sincerity of our talk about equal rights, human dignity, democracy and Christianity. American whites have their work cut out for them.—*Produce Visitor*.

## This Month and Next

This month LESTER B. GRANGER contributes an important article on the problems of leadership in the field of race relations. Mr. Granger, who is secretary of the National Urban League, is a well known writer and lecturer, and a recognized authority on the problems of the Negro community . . . FRANK R. CROSSWAITH, the author of "The Negro Labor Committee" in this issue, is Chairman of this organization, which represents over 300,000 Negro and white workers . . . TIM O'BRIEN, a former contributor is associated with the *Catholic Worker*.

### Resolution

SUMMER HIGH SCHOOL OF CATHOLIC ACTION  
1943

REGIS HIGH SCHOOL

55 East 84th Street, New York, N. Y.

*The following resolution was unanimously adopted by the class attending the course of lectures and discussions on "The Catholic Program of Interracial Justice."*

It is our considered opinion that the recent outbreak of race riots again emphasizes the seriousness of the American Interracial problem, and presents a challenge to the active interest of Catholic leaders in all parts of the country.

We believe that the representative leaders of both races should collaborate with the public authorities in removing the causes of racial friction and in preventing discord and violence.

At the same time, it is equally important that all local Interracial Committees consider the basic and fundamental causes of racial conflict: the undemocratic tradition of racial inferiority which denies the Negro the enjoyment of his rights as a man and as a citizen.

The aims and objectives of the Catholic program of Interracial Justice should enlist the active participation of all Catholic Actionists. We recommend that Interracial study groups be formed particularly in large industrial centers to bring about a better understanding and greater cooperation between racial groups and to promote the cause of Interracial Justice in America.



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## LEADERSHIP AND COOPERATION

The recent race riots point to the need of more effective leadership in the field of race relations and the necessity of establishing representative interracial committees in the large industrial areas with a constructive program for removing the racial discriminations and providing a leadership for interracial cooperation and good will. It is important that the membership of each local committee include representative leaders of the community. Heretofore, local interracial organizations have exercised only a limited influence upon local opinion. The vast majority of the white population, particularly in large cities, are indifferent to the seriousness of America's racial problem. It will be necessary to influence the attitude of large segments of our urban population who today give little thought to the underlying cause of racial friction. It will be necessary to enlist the interest of more white leaders in this problem. Today the number is entirely inadequate for the task.

At the same time the responsibilities of leadership within the Negro community and in the field of race relations have fallen upon a small group of leaders. The number of Negroes actively contributing to the welfare of the community and to the progress of the race is altogether too small. The recent riots have demonstrated that the American people have at least a potential interest in the establishment of good race relations. Today, the public is deeply concerned over these racial conflicts. Surely this is the time to develop interracial leadership and cooperation in every large urban community.

Within the Negro community there are scores of men and women capable of exercising leadership. This was demonstrated during the Harlem riot. On Monday following the outbreak, Negro leaders enlisted the services of 1,500 citizens of Harlem to patrol the area throughout the night. Equipped with identifying insignia, this group succeeded in dispersing

crowds and restoring quiet and order at the very time when a renewed outbreak was feared. The importance of interracial cooperation was never more evident than today. Satisfactory race relations can only be achieved through the united efforts of the leaders of both races. In this effort nothing is more effective than a committee composed of the influential and representative leaders of both races united in a program to promote interracial justice and mutual understanding. Such a committee can combat prejudice and racial discrimination and eliminate many of the causes of friction and antagonism.

It is encouraging to observe that Catholic leaders—educators, writers, editors—are giving valuable support to the Catholic program of interracial justice. We call attention to the resolution adopted by those attending the lectures and discussions on the "Catholic Program for Interracial Justice," at the Summer School of Catholic Action, held in New York. The resolution urges Catholic leaders in all parts of the country to take an active part in the interracial cause and recommends that Catholic Actionists form interracial study groups to help bring about "greater cooperation between racial groups and to promote the cause of interracial justice in America."

Success in the effort to break down racial prejudice and establish harmonious race relations in a community will depend largely upon the comprehensive program of the local interracial committee. And the success of these local committees will depend upon the influence and representative character of the leaders who direct and determine the policies.

### The President May Discuss Riots

According to a Washington news story, by Ernest E. Johnson, writing for the Associated Negro Press, President Roosevelt may soon give his views on the recent race riots.

In view of the seriousness of the problem of race conflicts and the necessity of maintaining national unity and morale, it seems probable that Mr. Roosevelt will give public expression to his views on the matter.

A clear and definite statement by the President would have a great influence on public opinion—particularly at this time.

### Negro Housing Project

According to the *Michigan Chronicle*, a group of Negro business and professional men in Detroit, have formed a corporation to build five hundred new homes for industrial workers. Government priorities have been secured and construction will start early in September. The new houses, which are to be financed by the FHA, will sell for less than \$6,000, on convenient terms. This development is not only a practical step in helping to relieve the local housing shortage, but it will doubtless encourage other local builders to launch new housing developments for Negro occupancy.

We believe this new undertaking will stimulate interest in a number of other cities which have problems of inadequate housing. Doubtless, Negro leaders in these cities will consider organizing similar building projects. These leaders have first hand knowledge of the needs of the Negro community. They can estimate the approximate number of potential home buyers. They know the type of houses that would appeal to Negro purchasers.

We congratulate the organizers of this new building corporation on their vision and initiative in launching this pioneer enterprise. This project will help to relieve Detroit's serious housing shortage and provide suitable homes for many who had been unable to find them. Moreover, a building operation of this size, undertaken by Negroes, marks a new development in Negro business. The enormous purchasing power of Negroes should encourage the establishment of new business ventures, owned and operated by Negroes.

### Blitz in Harlem

Passing through 125th Street, immediately after the events of the night of August 1, a passenger from Mars or from near-by Brooklyn would have concluded that the blitz must have finally struck upper Manhattan Island. With scarcely a single exception, every store window was destroyed between St. Nicholas and Fifth Avenues, and the contents robbed. In the adjoining thoroughfares partolmen and police-cars kept watch over a similar desolation.

What ninety-five per cent of the Negro inhabitants of Harlem thought about its hoodlum five per cent,



was plainly stated by the New York Age, veteran Negro weekly:

Sunday night's disturbance was not only disgraceful; it will probably be one of the most harmful things to the community that ever happened in Harlem. Those persons who have been arguing that the rioting which brought death to six, injuries to hundreds and property damage to the community estimated in the millions will result in benefits to Harlem are wrong. . . .

Our struggle for deserved equality of opportunity and treatment cannot be won by treading on our brothers' backs.

The Harlem blitz was not a race riot. That appears to be generally conceded on every hand. It was a wave of mass hysteria to which racial pressure doubtless contributed, but which took the form of mass looting and vandalism. That worse did not develop is undoubtedly due to the prompt and intelligent action of the police, who had public opinion, Negro and white, thoroughly behind them.

But the stemming of the tide was due likewise to another and less generally noticed circumstance. Well inside of twenty-four hours after the breaking out of the disorder, 1,200 of Harlem's leading Negro citizens had organized themselves for the preservation of the community's morale. Forgetting their factions and their ideologies, they lost no time in warning, pleading exhorting their own people to stand firm against the suicidal excitement. Their voices were heard, respected and obeyed. By this immediate and vigorous action, they have proved the enormous power for social and moral good that an able Negro leadership can exert, when it is enlisted in a worthy cause.

To this end a major contribution was made by Harlem's numerous interracial activities. In a community of that size, if such interracial experience and training were lacking, it is highly doubtful that such speedy and effective organization of leadership could possibly have been achieved.

The outbreaks of 1935 led to a city-wide study of the Harlem situation. The much graver affair of 1943 should lead to an intensified sense of the supreme importance of the work done and still to be done for youth in Harlem by the Catholic Church. It should likewise bring to the Negro community itself an encouraging conviction of its own power for self-government, once it has cleansed itself of demagogues and has determined solidly upon its own fundamental needs.—*America*, August 14, 1943.

## Notes From XAVIER UNIVERSITY

*The First Catholic College for Negro Youth*

JOHN ANGLIN

The department of music at Xavier University has produced many outstanding young artists. Latest among these are: John Anglin, tenor of Oklahoma City, Okla., Veronica McClung, concert pianist of Alexandria, La., Gwendolyn Wright, soprano of Dallas, Tex., and Theresa Ferguson, lyric soprano and pianist of New Orleans. John Anglin has returned home and friends and astute music critics have been lavish in praise of his beautiful voice.

When a student in high school, he was considered outstanding. After three years of study at Xavier, one of the leading music critics of the southwest, C. B. Macklin, hailed him as without question one of the great vocal talents of the present time. Recently, in a review of a concert by John Anglin held at his alma mater—Douglas High School, Oklahoma City—Mr. Macklin wrote as follows:

"Three years ago he graduated from Douglas, and went to Xavier University, New Orleans . . . Now, with three years study he comes on the platform as a veteran.

"John Anglin has everything a singer should have: First, a really glorious voice of which he is complete master. His technical facility is amazing. Next he has that inevitably true instinct of the first rank singer. It is not only that he has all the technical tricks. It is that he knows precisely how and when to use them. They are never done for effect—always the right thing in the right place."

Mr. Macklin wrote much more, concluding as follows:

"If the end of the war should leave him alive and well it is safe to predict that John Anglin's name will be coupled with that of Marion Anderson and Paul Robeson."

# THE HARLEM RIOT—BEFORE AND AFTER

By LESTER B. GRANGER



And now New York City's Harlem makes her unlovely contribution to America's shameful wartime record of racial conflict and mob violence. Our national circle is now complete—from Alabama to Texas, across to California, up and around to Michigan, and back to the Atlantic Coast. While the mob fever has spread from city to

section, it has developed a variety of manifestations. Mobile's outbreak was, on the surface, a fight between workers of different races—a case of white men being willing to maim and kill their Negro fellow-workers rather than allow them to hold shipbuilding jobs of equal skill and pay. In Beaumont, the mob's excuse for burning out an entire Negro neighborhood was a rumor, subsequently disproved, that a white woman had been raped by a Negro. In Los Angeles the assaults by Navy enlisted men on young Mexican and Negro "zoot suit" wearers were partially condoned by the city's officials and press because it was claimed that these youths had robbed men in uniform. The bloodiest of all these riots flared out in Detroit after a hot summer day, when Negroes and whites jammed the city's largest recreational area, and found these facilities too scant for their accommodation.

Harlem's riot was to many persons the most puzzling of all, since it was confined entirely to a Negro neighborhood and consisted of property destruction and looting, rather than battles between whites and Negroes. It has been stated that this was not a race riot, and we can well understand why the statement was made, since it served to relieve danger of the riot spreading to wider and more bloody areas. But we are unwise if we fail to realize that this was actually a race riot of a different kind, one in which Negroes

assaulted the property rather than the physical persons of whites. It was a hysterical and dangerous expression by a racial group of its bitter resentment against segregation, discrimination and humiliation suffered throughout the whole of our war effort.

The very exceptional nature of Harlem's disturbances however, merely emphasizes an important central lesson which must be learned by white and Negro Americans who abhor the racial state in which this country now finds herself. It confirms the fear that racial prejudice has become so deep-rooted and intense a national characteristic that many Americans are willing to lose this war rather than sacrifice their prejudiced and combative attitudes. Fortunately, this feeling has not yet become wide-spread among Negroes, though it is true that some have become so bitter that they refuse to recognize any grievance or cause as more important than their own fight for racial advancement. Among these, a "full-Democracy-now-or-nothing" attitude makes them unable to accept encouraging progress that falls short of their goal. On the other hand, an alarmingly large number of whites, especially in the Deep South, take the position that winning the war is not worth while if victory is to bring any substantial change in the traditional relationships between the races in this country.

The spread of these two schools of thought provides a fertile field for self-seeking demagogic leadership in both races. The growth of Negrophobia, based upon insecurity and fear on the part of ignorant whites, has developed a blind and unreasoning rage against Negroes who dare to seek an equal position in the war effort as workers, fighters and citizens. The feeling has infected usually well-meaning persons who now resent the efforts of Negroes to "make capital of the war effort for their selfish advantage." Anti-New Deal politicians have stirred up the feeling for their own profit. Subversive organizations have used the Negro question to split public opinion as a means of hindering the war effort.

And Negroes themselves, justifiably resentful, chafing at the bit of racial repression that prevents them from going all-out for Victory, turn listening ears to a kind of spokesmanship that would ordinarily be repudiated. Short-sighted planners, expert rabble-rousers and sensation-mongers have had a field day. The



sober approach of statesmanlike leadership has suffered by comparison. The result is that Negroes have been made keenly aware of their racial wrongs without sufficient suggestion as to effective and constructive action outlets. This was, at bottom, an important cause of the Harlem riot, which was a bursting out of a furious resentment too long rendered ineffectual.

Aside from leadership within the racial group, the friends of the Negro's cause generally may be divided, like Gaul, into three parts. There are the political ideologists who make the question of Negro rights a plank in their platform of economic reform. There are the "sentimentalists" who suffer and bleed over surface manifestations of racial discrimination, but who do not carry their interest far and deep enough to strike the real roots of the Negro's disabilities. And there are the professional liberals who write articles, make speeches and organize conferences around the issue of racial discrimination with the same vigor and usual ineffectiveness that mark their attack on war, the poll tax and State Department policies. The majority of white persons who take part in interracial programs usually come from these three groups, and it is this fact that has prevented faster and further progress toward real gains in the Negro's status. Interracial cooperation is a two-way affair, and if the more conservative majority in the white community is really concerned over the state of mind that is developing among the Negro population, then its leadership can place upon itself the chief blame for the existing gap in interracial understanding.

Let us take, for instance, the matter of jobs. Full employment for the Negro is more than a question of mass picket lines, economic radicalism or CIO vs. A. F. of L. controversies. It is even more than a question of full stomachs for hungry Negro families. It is also a question of more secure property values in the Negro neighborhood, larger and better-distributed buying power in the whole community, cheaper police, fire and hospital services—in short a safer, more beautiful and sounder community structure. And yet the most influential community leadership which is professedly deeply concerned with these latter general objectives, is also that leadership which most obstinately refuses to extend its influence in favor of wider job opportunities for Negro workers. So also with the problem of housing. Real estate, banking and

insurance companies supposedly have the greatest selfish interest in maintaining good property values, whether in the Negro district or in the community's most fashionable areas. Yet it is a surprising exception when we find officers of such institutions playing active roles in planning for better housing for Negroes—either through the development of new residential areas or through rehabilitation of existing slums.

New York's notorious Stuyvesant Town project is a case in point as regards housing. On the vitally important issue of whether public subsidies should be given to privately built housing that bars persons of certain racial or religious groups, there was a sharp division of public opinion. The president of America's largest insurance company joined hands with New York's "wonder" Commissioner of Parks and Playgrounds in public statements supporting the project. The Mayor of New York City kept discreetly quiet after originally endorsing the project. The case was tried in the press and in the City's Board of Estimate. Negroes lost their fight, at least up to now, simply because conservative majority opinion supported the reactionary position that the interests of invested capital outweighed the community's interest in better housing for the Negro population.

What a lesson must the masses of Negroes learn from this experience! With what increased receptiveness must they turn to those advisors who preach other ways of solving their racial problems than through cooperation with the rest of the community! The victory of Stuyvesant Town's backers was a defeat for all of us who see interracial misunderstanding and suspicion as a standing danger to sound American living. But that defeat, together with those of Detroit, Mobile, and Beaumont, should inspire us to greater efforts rather than discouraged resignation. We must gather our resources to educate Americans regarding the opportunities as well as the dangers lying in the field of interracial relationships. And nowhere are those resources more plentiful than within the organized church, for the church reaches out and touches conservative America as does no other single influence. It is a contact that has not been properly exploited, chiefly because churches have been content to be the sounding boards rather than the developers of congregational opinion on matters other than religious orthodoxy.

There are happy exceptions, to be sure. In one city



the minister of a fashionable church discovered that the majority of his deacon board were employers in business and industrial fields who followed the usual policy of discriminating against Negro job seekers. The minister planned and conducted an energetic program of education for the benefit of his deacons that completely converted at least two of them and effected changes in the policies of several others. In another instance, when the spread of a Negro neighborhood encroached upon an established white congregation and the question of giving up their church home was debated bitterly by the membership, wise ministerial and vestry leadership resulted in the establishment of an interracial congregation. While the majority of the congregation did shift to another church home, enough remained to facilitate harmonious adjustment of the Negro newcomers to the neighborhood, and the change in tenancy was accomplished at a minimum of racial friction.

The chief importance of church movements for interracial understanding, whether the Catholic Interracial Council or less formally organized groups, lies in their potential influence upon church congregations and their ability to harness the "bread-and-butter" interests of church-goers to real life problems affecting the interests of Negroes. It is not enough to preach brotherly love as a substitute for racial prejudice. We must be able to list in broad outline the things that Negroes want, and are entitled to have as human beings, and we must show the barriers that stand in the way of securing them, and the way in which these barriers also block the rest of us from developing the kind of community in which we all want to live.

This kind of approach can sometimes reach that overwhelming majority of indifferent persons far more effectively than arguments based upon higher levels of social and Christian responsibility. It means inserting the racial angle into every kind of program where the Negro's interest is concerned. We don't wrap the whole "Negro problem" up in a bundle and shove it down regurgitant throats of emotionally and intellectually unprepared groups. We feed them a bit at a time, more and more as their appetites grow. Are we talking about after-school care for children? We insert the needs of unsupervised Negro youth into discussion of a city-wide problem. Is there alarm over a "crime wave" in the Negro neighborhood? We bring to light some of the social needs that produce dispro-

portionate crime rates and bring in facts regarding other under-privileged areas with similar rates. Do we meet to plan an organizing drive for our union? We take special note of unorganized Negro workers, the reasons why they are not organized and why they must be—for our protection as well as their own.

And action must follow discussion, else discussion is an empty gesture. Somehow we must devise a means of radiating out from the church organization an attitude and influence that will change the Negro's present estimate of white church groups. That estimate is at present anything but flattering, and indeed why should it be a pleasant one? The "white" church building bordering upon the Negro neighborhood usually stands as a citadel sullenly resistant against further expansion of Negro residence. It is usually a center for agitated discussions of the "rising tide of color." It is frequently headed by a minister who has lost all sense of Christian proportion through his fear of a dwindling congregation and subsequently dwindling income.

Under such circumstances it is not surprising that a mutual distrust exists between the Negro community and its surrounding fringe of "white" churches, or that the feeling carries over to the white church community generally. And it is this distrust that has been responsible for a dearth of important effort in the interracial field coming out of organized church groups. This is not to discount the sincerity and significance of what has been done within the framework of the church structure; it is to emphasize that the Catholic Interracial Council still influences only an infinitesimal part of the vast Catholic congregation of this country, that the Race Relations Committee of the Federal Council of Churches can still attract only a meager fraction of the support that the Protestant denominations ought to bring to interracial cooperation.

Here, then, is the challenge thrown down before interracial groups that choose the organized church as their bases of operation. A vast, untouched and still hostile body of American public opinion lies in the way of lasting, important reform in our racial policies and in the status of our Negro population. The complacent ignorance of the majority of our people must be attacked as determinedly and as effectively as our armies are now attacking the Axis foe in Europe. And in this war of ideas here at home, there is also



need for a second front. Our liberals, our radicals, our Negro leaders have held their front for a heart-breaking long time, waiting for help which can be

too late in arriving. When will a second front, on the conservative side, be opened. Will it again be a case of "too little, and too late?"

## THE NEGRO LABOR COMMITTEE

By FRANK R. CROSSWAITH



The recent disorder in Negro Harlem has once more thrown upon the screen of realism another unhealthy picture of American life. Early in the evening of Sunday, July 31, a Negro soldier was shot in the arm and slightly wounded by a white policeman, when he, the soldier, attempted forcibly to prevent the arrest of a Negro woman by a police-

man, in the lobby of one of the disreputable hotels in Harlem. Both the soldier and the policeman were injured and removed to the hospital nearest the hotel. Shortly after the incident occurred Harlem was in a turmoil, shop windows were being broken, stores looted, lives lost and bedlam and disorder reigned supreme in the streets of Harlem. Five lives are said to have been lost and property damage to the tune of over five million dollars was sustained.

Contrary to some opinions, the affair was not a race riot. Although, if the City officials and the police department had not exercised the degree of restraint they did, we certainly would have had a race riot in Harlem that would have touched the very bottom of such social plagues with which America is too frequently cursed. The fact that it was a Negro soldier who was shot by a white policeman served as the necessary spark to the reservoir of dynamic disgust and resentment which the average Negro feels, as he is being called upon with his fellow Americans to make every sacrifice in behalf of freedom and democracy. To expect otherwise is

to lend credence to the more or less popular but utterly false and unsound theory that a Negro is fundamentally different from others of God's children.

All scientific study and information have convinced persons of normal mentality that there is no basic difference between members of the human race based upon color. We are all the product of our environment, and we all respond alike to the common human desire to live along lines of least resistance and meet as best we can our common need for food, clothing and shelter. While we do not mean to inter that the spiritual, cultural and other factors play no part in regulating man's conduct and shaping his sense of values, we nevertheless, contend that it is only after he has met his material needs that he can then give genuine and sincere attention to the other phases of life. It is a recognition of that fact which has caused this writer to devote most of his life to the economics of the so-called Negro problem.

That the Negro has made considerable progress since the overthrow of slavery is too obvious a fact to require emphasis here. What should be of interest to all of us is the fact that he has made that progress in spite of the consistent and herculean efforts made by most of his fellow Americans to keep him eternally in the position of a social outcast, to be lynched, jim crowed, segregated, disfranchised and ruthlessly exploited. After spending 250 years in bondage, during which time all our institutions and agencies—governmental, religious and otherwise—were used to endorse and bless slavery, the Negro suddenly found himself a free man in a land which proclaims that all men are "*created equal and endowed by their Creator with certain inalienable rights and that among these are the right to life, liberty and the pursuit of happiness.*" However, he soon discovered that these noble principles did not apply to him.

In the world of work he was always less employed; whenever he was permitted to work his wage level was usually lower than that of white workers performing the same kind of service; and as a rule he was systematically confined to the least skilled trades. American industry, and to a large extent much of organized labor, operated on the theory that the Negro had a divine right to hew wood and toil on the farms, to bend over wash tubs, to stoop over stoves, to run elevators, to stoke the furnaces and to sweep floors. For the Negro the much publicized road to opportunity was always barred.

Through perseverance, and because of the readiness of some to willingly sacrifice on behalf of the group in particular and on behalf of social progress in general those inhuman, un-Christian and un-American limitations and handicaps are being steadily overcome and removed. During the eight years since the Negro Labor Committee was organized by the socially enlightened and progressive segments of New York's organized labor movement, the Negro has registered perhaps his greatest degree of progress since emancipation.

There is hardly an industry in New York today without Negro workers. There is no union, whether CIO or A. F. of L., without Negro workers among its membership. In some of our largest local unions, Negro workers occupy important and responsible posts, and they are acquitting themselves with credit. In the powerful Laundry Workers Union a Negro is Assistant Manager with dozens of capable Negro men and women serving as business agents, shop chairmen and shop chairladies, and as members of important committees which formulate and enforce union policies and rules.

In the Building Service Union, a Negro occupies one of the most important posts. He enjoys the friendship and confidence of his colleagues. In the Musicians Union, Negro business agents function with a degree of effectiveness and efficiency that endears them to the hearts of their white brothers and sisters. The same story can be told of Negro officials in the Dressmakers Union, the Department Store Employees Union, the Paper Box Makers Union, the Motion Picture Operators Union and scores of other progressive units of organized labor where ability, honesty and sincerity, and not color, are the yardsticks by which a man is measured.

Recently the following incident occurred in one of the younger locals of the great International Ladies Garment Workers Union. Two Italian-American garment workers determinedly objected when a Negro garment worker was assigned to a machine beside theirs. The matter was brought by the shop chairlady before the Grievance Committee of the Union. The chairman of the Grievance Committee was a Negro who had been overwhelmingly elected to his position by the members of the Union of which Negroes are a very small minority. After hearing the case, the two girls were penalized for their narrow, non-union and un-Christian attitude toward a worker whose only crime was the accidental difference in color. The lesson taught those two girls proved to be a most healthy one, not only to them but to any others in the Union who may have had the same unhealthy views regarding a Negro worker. This is but one example of many which can be cited in a number of Unions affiliated with a Negro Labor Committee.

So successfully constructive has been the work of the Negro Labor Committee that several attempts have been made and still are being made to place obstacles in its path. Several organizations have arisen overnight bearing a name similar to the Negro Labor Committee. Others have blossomed forth emitting the aroma of racial appeal. Attempts also have been made first to capture the Negro Labor Committee and thus use it as a sparkling side-arm to a so-called radical political organization. All of these attempts have thus far failed. The Unions, both CIO and A. F. of L., which are affiliated with the Negro Labor Committee, represent the most progressive and socially enlightened sections of the organized labor movement in New York City. The leaders and members of those Unions are fully convinced that unless the Negro worker is brought within the folds of organized labor, and permitted to share equally with all other workers not only the responsibilities but also the gains made by labor, all of labor's achievements remain exposed and in danger of being destroyed.

As society moves toward the end of the current world war the need and value of an organization such as the Negro Labor Committee should become even more apparent to those of us with a sense of social responsibility. As the millions of workingmen who have temporarily abandoned the plowshare for the



sword again return to their homes, and as we turn our attention toward the task of deeply embedding the four freedoms into our social, economic and political life, the value of the Negro Labor Committee will be greatly increased.

The objective of the Committee, while simple, is nevertheless quite profound. It is, "To organize and guide Negro workers into bonafide unions and to establish the solidarity of Negro and white labor." In

spite of the many obstacles in our path, placed there by the tradition of slavery and by the soulless conduct of our modern carpet-baggers dressed in red, the Negro worker has made considerable progress; and today he stands erect and broad-shouldered at the bar of American civilization proudly repeating in a resonant and militant tone the demand of our illustrious Patrick Henry—"Give me liberty or give me Death!"

## PATTERNS OF RACE PREJUDICE

By TIM O'BRIEN

As one raised in New York City I always accepted for a fact the idea that once I left the boundaries of this teeming city I would leave also the theatre of racial and religious conflicts. On trains and buses which took me through the far-Western States I saw the tranquility of a beauteous country which I was sure reflected the evenness of temper, the kindness and tolerance of peoples who would be above prejudice and bigotry.

It was in a beautiful suburb of Denver, Colorado, where I saw the crowds pack in to hear and applaud the anti-Semite of long standing, Gerald L. K. Smith. Stopping in for a beer here or there in small towns in the Rocky Mountain area I could be sure of overhearing slurs directed against the Mexicans, Jews or Negroes. In one place a man assured me "the Jews got everything sewed up." In this same place the bartender who was listening happened to be a Jew. I learned later he was out West for his health and received \$20.00 for his long week of work behind the bar. When back East he was a hardware salesman. I could write of numerous instances of this nature.

Moving around in Colorado and neighboring States I had many chances to observe the conditions of the Mexicans and to hear them villified without apparent reason. I heard many attempts at justifying exploitation of these people. While they were being engaged in the most back-breaking kinds of labor the charge against them was that "they don't want to work anyway." Prejudice affected their morals and education and the blame is always thrust in their laps instead of being placed at the feet of those who made these conditions. The Mexicans in the areas I covered accept as their lot the menial tasks, low wages and long hours and other hardships and discriminations we as-

sociate with the Negro in our big industrial centers.

While out West I worked for a man who dealt in furs. This man in all his business contacts made it a point to tell prospects the need for "keeping our money out of the hands of those New York Jews." It was his selling point. For him it was totally righteous to engage in the same practices of business monopoly he was trying to brand as evil when associated with others. The same man was hard on his help and paid shamefully low wages. When he referred to "those Jews in New York" he naturally meant the manufacturers and dealers, etc. Walking through the fur district on my return I thought of my former boss out West. For here I rubbed shoulders with many Jews who didn't "have everything sewed up." I met floor boys, deliverymen, cutters, dressers, dyers and a host of others who had nothing sewed up save their share of hard work, economic and family worries no different than mine.

I was shocked too at the vicious campaign of hatred waged against the Japanese in the relocation camps by the Western papers. There is more behind the campaign than race prejudice. Many influential people were using the Japanese issue as a means of smearing political opponents and social advancements. The screeching papers offered no solution to the condition they protested. They wanted to get rid of the Japs. They were eating too good. They were supposed to be hoarding food because the administration stocked in food to save daily use of tires and gas and to buy large quantities because it was cheaper that way. A cooperative store in a relocation was an attempt by Washington bureaucrats to inculcate communistic ideas among already disloyal Japanese. Those who resented the spread of co-ops had a field day

and used this as a springboard in their tirades against the spread of these "foreign ideas" endangering a system of free enterprise.

Stopping off at different cities on my way back East I naturally looked up friends of long standing and we revived the "old days" when we were so social-minded and had many discussions and get-togethers. Many of these people were vitally interested in interracial work and from the gloom of their outlook one could see the need for greater campaigns against bigotry. In Pittsburgh I stayed with a Catholic newspaperman who is a dynamo of action. He took me for a stroll through the "Hill District." We agreed conditions were much different than they were when I was there three years ago. Much worse.

Together with my friend I looked up acquaintances, Negro and white, and we gathered bit by bit the little incidents that, pieced together, made this horrible pic-

ture of slums and poverty. The war boom in that busy, defense city was the golden chance to spread the fruits of economic prosperity and the right of equal access to jobs. In Pittsburgh, as in many of our booming cities, this chance has been muffed. To say that this chance is being muffed is bad enough but the incidents of Detroit and other industrial centers tell a sadder tale—a tale that can be told of an America fighting to eliminate the same evils on the battlefields.

Certainly there must be doubt in the minds of many as to the sincerity of the masses behind the stated aims of the war. I know one man who must wonder. I rode with him on the bus when we stopped at a town in Ohio. He asked me to buy him a sandwich in the place I was to have supper. I urged him to come in but I understood when he told me, "I stopped in that place on the way out here."

## PLAYS And A Point Of View

By THEOPHILUS LEWIS



### THE HARLEM RIOT \*

I remember all the major race riots that have occurred in the last thirty years. Negroes came out of most of the conflicts with nothing to be ashamed of. We were attacked or provoked beyond endurance and fought back against superior odds with naked courage in a manner that left no stain on our honor.

The recent Harlem riot was an exception. As Mayor LaGuardia insists, it was not a race riot, it was just an outburst of lawlessness. During a 12-hour period of vandalism and looting we managed to give the race an ugly black eye. The shiner will be conspicuous and embarrassing for many years to come, and I doubt that it can be cured by beefsteaks from all the cows in Texas.

The explosion was sparked by an incident that might have caused trouble in any community where interracial tension exists. No one with an understanding of human nature will criticize Negroes too severely for boiling over when they heard a white policeman had killed a colored soldier. Like most

rumors, the story was an exaggeration of what actually happened. Even if it had been true, violence was not a proper or effective remedy. But communities, like individuals, sometimes lose their better judgment under emotional pressure. Tolerant people will make allowances for motives and provocation while condemning their conduct.

It is easy to understand why throngs of resentful Negroes crowded around the hospital where the wounded soldier was being doctored. It was natural for other indignant Negroes to assemble in mass protest around the police station. Those demonstrations were expressions of honest indignation. They caused few injuries and no fatalities.

While hundreds of race-conscious Negroes of febrile temperament were staging impromptu demonstrations around the hospital and police station, droves of thieves were roving along business streets smashing storefronts and looting the shelves. Most of the injuries serious enough for hospital treatment were caused by looters being pushed through broken glass windows or by fights among the thieves for the best part of the loot. White people caught unaware in the midst of the rioting were not attacked. Stores were looted regardless of whether the owner was white or colored. The hooligans were not avenging the rumored murder of a Negro soldier. They were taking advantage of community excitement to steal anything they could get their hands on. To assert that the orgy of theft and wanton destruction was caused by an outburst of pent-up resentment, housing pressure and lack of recreational facilities is to indulge in extremely unrealistic thinking. It was the work of the same rats and sneak-thieves whose normal occupation is mugging, pursesnatching and breaking into apartments. The riot merely gave them an opportunity to enjoy a field day.



The riot underscored an ugly fact which has long been apparent but which we have refused to admit. We are developing too large a criminal class. The report of the Detroit riot states that while Negroes are only 10 per cent of the city's population they commit 71 per cent of the major crimes. I am not so naive that I accept all crime statistics at their face value. It is an unpleasant fact, however, that the disproportionate amount of crime and immorality in Negro communities does not require statistics for proof.

I have little patience with people who airily brush the stigma off with the comment that the hoodlum element is responsible for the condition. It is the duty of the decent citizens to see to it that the criminal class does not become too large. We have been shirking our responsibility.

It boils down to a fault of leadership. The more discerning Negroes have only recently recognized the fact that internal weaknesses can block our progress as effectively as the opposition of our enemies. Corrective measures, such as the three-V program, have barely been started. Those measures must be speeded up and intensified or the dregs of the race will drag all of us down to the gutter.

*\* Due to illness, Mr. Lewis was unable to complete his regular column. The above is reprinted from his column in The Ohio Express.—Ed.*

## Inter-American and Interracial

By JOHN J. O'CONNOR



*Since men are brothers in God, international collaboration and interracial collaboration must be the twin foundation stones of a new world order.*

Here is a significant illustration of a social problem, a social minded Christian, and a practical solution.

It is customary in Haiti for parents among the poorer classes to place their children in other homes where they work for their maintenance and without pay, legal supervision or regulation as to hours. They are often the last to get to bed and the first to get up in the morning. They are sometimes sent on errands in the early hours of the day, receiving no food at all until noon.

Mme. Jacqueline Silvera of Cathedral Parish, Port-au-Prince, now in this country at the invitation of the State Department to study child welfare activities, decided to do

something about the problem. In 1939 she founded the Haitian League for the Protection of Children, her chief concern being the protection of working and oppressed children. She wanted to elevate the moral, mental and educational level of many children who are living in virtual servitude.

At the present time the League is campaigning for protective legislation to counteract the evil of child slavery until such time as the evil itself can be eliminated. Meanwhile the League has established a school where some 40 children are educated, clothed and cared for during the daytime and who, otherwise, would be "farmed out" by their parents. The League also looks out for children in the National Prison, some of whom are between the ages of 8 and 10.

There is a lot of talk these days about building a better world. Social problems, such as the problem of racial discrimination, are all around us. Christians are plentiful. But the solutions of social problems are long overdue. Mme. Silvera points the way.

### INTER-AMERICAN PRESS UNION

Francisco R. Ferran Rivero, writing in the Havana daily, *Diario de la Marina*, calls for a national Catholic press association in each of the Ibero-American republics as the first step towards an inter-American Catholic press union.

He deprecates the fact that 20 Latin American nations, although possessing religious unity from the beginning, yet "have remained practically inactive and disorganized, dissipating their forces and opportunities, squandering the space that time has conceded them for attaining a much better future."

North American Catholicism, he observes, is more respected and far better organized.

"It is the fable of the hare and the tortoise applied to the religion progress of the two Americas," he writes. "It is the story, a thousand times repeated, of the poor but tenacious and industrious immigrant and the wealthy but frivolous and dissipated gentleman's son."

Journalists, he concludes, are the best prepared and organized champions of American Hemispheric peace, justice, unity and progress.

A very fine work of unification is being accomplished by *Noticias Catolicas*, the Spanish-language releases of the NCWC News Service. This splendid effort must be increasingly supplemented by individual editors and journalists in the Americas. Ignorance is still the great barrier. We are as well acquainted with Latin Americans, and they with us, as if we lived in different worlds. It is our fault—and theirs. If we studied Spanish and Portuguese, while they tried to master English, hemispheric unity would be speeded up 50 years.

### YES, BANANAS

Banana production in the State of Sao Paulo, Brazil, is large: and to utilize the bunches or stems that are too small for export, two dehydrating plants operate in Santos. In recent months 80 tons of dried bananas have been shipped to British war prisoners in Germany.

Ten tons of bananas on the stalk yield about 3,527 pounds

of dried bananas, packaged in 25-pound paper-lined boxes for export or in quarter and half-pound packages for local consumption.

The banana flakes are on sale in Washington and doubtless in other cities of the United States.

## Ecuador

The Jibaro Indians are making notable progress as a result of Salesian colonization and educational assistance.

Mendez, the center of the Salesian missions, is in a beautiful and fertile valley which produces rubber, cocoa, an abundance of good lumber, camphor, vanilla, and a variety of tropical fruits. Wheat can also be grown there. The Salesians began by building a hospital at Mendez which encouraged colonizers to remain in that community. They have helped to establish neighboring communities and the road from Pan to Mendez was built by one of the priests.

The Salesians have founded five boarding schools where Indian boys and girls receive food, clothing, an education, books, learn crafts and are provided with implements. The boys learn to till the soil according to modern methods, and have Boy Scout troops. The Sisters of Mary Auxiliatrice direct the schools for girls. The missionaries had difficulty persuading the Indians to let their children stay at the schools, but finally the latter became convinced of the advantages of education, particularly along practical lines.

An electric plant, a rice mill and a saw mill have been installed by the Salesians. They have also founded a farm school at another location and have introduced new crops.

# AS YOUTH SEES IT

EDITED BY YOUTH

## THE NEGRO IN THE CATHOLIC COLLEGE

“The fact is that the Negro is here, entitled to an education, wants one,—and if he does not enter a Catholic school he will go elsewhere . . . This article does not propose the perfect solution, but it does ask that Catholic colleges and universities assume their duty of educating the Negro—*Now*. It is a great opportunity for Catholics to do something tangible and concrete for the furtherance of their religion and their educational system.”

So writes Miss Betty Mayl of the University of Dayton in her article *The Negro in a Catholic University*. Miss Mayl tells us that “the University of Dayton started admitting colored students on a part-time basis in 1920, and on a full-time basis in 1938.” Going on to depict for us the harmony of relationships between Dayton University’s white and Negro students, she gives further confirmation of a fact already known to some of us: that the indiscriminate admission of whites and Negroes, alike, to a Catholic educational institution is entirely practicable.

We are grateful for this record of Miss Mayl’s experience, for it has the effectiveness of fact as opposed to mere theory. We cannot but profoundly admire the Christian foresight and courage of Dayton University’s faculty. Yet we must commend even more strongly the Christianity and cooperativeness of the students of this University. For no Faculty-made laws can insure the success of such a scheme. It is student-attitude and concerted cooperation which alone are responsible.

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Here we are led to another conclusion: If student-action is necessary to the fulfilment of Faculty-planning, cannot students likewise make known their wishes to Faculty and bring about various reform-legislations? Most certainly they can. The modern educational institution—especially the modern college or university—prides itself on its ability to listen frankly and respectfully to the suggestions of its students. It is up to those students to make suggestions which will destroy social ills in their nuclear stage: during the period of education.

Nor can any student of college-age and college-mentality escape, today, the reality of the evil of race prejudice. It is an omnipresent, increasingly tangible threat to Americanism, to all future peace—to the victory of the Christian ideal. There cannot, nor must there exist, for any Christian, American student the windowless tower of so-called “intellectualism” wherein he seeks to escape the landscape of world-ills. The only tower built today which will be forever safe must have the all-viewing windows of Justice and Charity.

\* \* \*

The Christian student, then, looking on the world justly and charitably, cannot help but resent and deplore the segregation and ostracism of other students by virtue of racial differences. And if his deploring ripens naturally into active protest, who can but suppose that he will be the occasion of the inauguration of effective combative measures by those in a position so to legislate?

\* \* \*

The task, thus considered, is by no means the problem of educators alone. It is the personal problem, the private responsibility of each student of the privileged group to bring about *just* treatment of students of persecuted groups, socially and educationally. For it is those same groups of students which, working together, must shape the social and economic trends of tomorrow—when it will be too late for the excavation of false ethics, the laying of Christ-principled groundwork. Groundwork cannot be laid post-educationally. Nor can men build a permanent structure unless they have uniform foundation, uniform skill, uniform tools.

\* \* \*

Another vital point to be made is that admission of Negroes to Catholic educational institutions is the more effective the earlier it takes place in their educational life. Catholic grammar and high-school training is of infinite value, for it shapes the molten liquid of intellect and will, before it has begun to harden of itself, unmolded. The college stage may be too late. It is for those of us who have been favored with Catholic training to make every effort to bring its blessings within the reach of all socially-segregated groups.



It goes without saying that one is pleased when one sees, as did this columnist short weeks ago, large numbers of Negroes pursuing graduate and higher-educational studies in our large secular universities. Yet there is so little direct consideration of moral values in secular institutions as to challenge even the surety of the Faith-trained. One cannot but wonder how the Negro is supposed to combat this a-morality unless he be allowed the full benefits of rigid Christian ethical training in pre-college, pre-university days—and, where possible, in college and university days as well.

\* \* \*

It will seem that much time has been given to the discussion of an already-recognized problem. Recognition is only the first step in the solution of any ill. It avails naught without understanding, intelligent diagnosis and remedial action.

All of these steps are within the scope, the responsibility of the Catholic-student-youth of whose actions it should be able to be said, in the recent words of the Holy Father, that they were "inspired by a love of all men without exception; by the charity of Christ, which conquers all, overcomes all, and which ardently succurs us."

—MARGARET McCORMACK

## FROM HERE AND THERE DURING THE MONTH

### ● MONSIGNOR HAAS URGES END OF RACIAL, RELIGIOUS BIAS

Washington, Aug 17—Quoting the words of President Roosevelt that "the democratic way of life within the nation can be defended successfully only with the help and support of all," the Rt. Rev. Msgr. Francis J. Haas, Chairman of the President's Committee on Fair Employment Practice, writing in the August issue of the *American Federationist*, urges individuals everywhere and particularly members of labor unions to put aside all racial and religious discriminations.

"The wartime fair employment policy of the nation," Monsignor Haas writes, "is in many respects a continuation of our historic policy of protecting the weak in the interest of the public welfare. Just as women and children workers and injured workmen were helpless of themselves, just so are minority group workers helpless to overcome the restrictions which have historically barred them from employment because of their race, creed, color or national origin."

Discussing labor's responsibility in promoting democratic solidarity, both now and in the years to come, Monsignor Haas observes that neighborliness and goodwill toward minority group workers will strengthen the labor movement.

"Take the Negro for example," he writes. "The 13,000,000 Negroes in America are substantially all wage-earners. In some sections of the country they are the backbone of the labor market. Therefore, if any workers are to prosper and be secure, they must be certain that Negro workers are equally prosperous and secure or the inevitable is invited; for men

will try to earn the means of food, shelter and raiment even if they are forced to do so outside the framework of labor unions, or even against labor unionism."

Monsignor Haas points out further that only in a democracy can labor unionism exist free and prosper, and that only through the fullest opportunity for all according to merit can democracy survive.

"Both the government and labor have made small beginnings," he concludes. "But the primary responsibility rests on each individual. We must convince ourselves and our enemies—at home and abroad—that under democracy there are more bonds that bind us together than those that separate; we must demonstrate by doing that loyal Americans, regardless of vintage, can work, live and worship peacefully and freely together and, together, join ranks to bring victory the like of which we have never known before."

### ● DETROIT STRIKES TO BAR NEGROES LOST 3,000,000 HOURS IN 3 MONTHS

Detroit, Mich.—Strikes in this area to prevent employment and upgrading of Negro workers have cost the war effort nearly three million man hours, the U. S. Department of Labor revealed this week.

In a report, supplied at the request of the NAACP, the Department of Labor stated that between the three-month period of March 1 through May 31, 101,955 man days of work in U. S. war plants had been lost to the enemy because of racial bigotry. The Department of Labor lists protests against the upgrading of Negro workers as the chief reason for these strikes.

Other reasons recorded are: hiring of colored workers and demand for separate sanitary facilities; placing of Negroes in production department; hiring of Negro plant guards; and refusal to work with Negro toolmakers.

The War Production Board estimates that an additional one million man-hours were lost by the Detroit riot.

In another stoppage during the same period at the Alabama Dry Dock and Shipbuilding Company in Mobile, 23,467 man days or 563,208 man hours were lost in a strike and riot against the upgrading of colored workers to welders.

### ● MAGAZINE SURVEY SHOWS 3,756 COLLEGE GRADUATES

New York—A total of 3,756 Negroes were graduated from colleges in the school year 1942-43, according to the 32nd annual education number of *The Crisis* magazine.

Of this total, 3,266 received the bachelor degree and 209 the master degree. Seventy-five persons were graduated from the Howard University professional schools, including 25 doctors of medicine. Sixty-seven persons were graduated from Meharry Medical School, including 50 doctors of medicine.

There were 101 colored graduates from mixed universities receiving the bachelor degree. Ohio State University had the largest number of graduates, 22.

Among the colored colleges, Virginia State college had the largest number of graduates, 192; South Carolina State College was second with 140. Atlanta University graduated 90



persons with the master degree. There were eight doctors of philosophy scattered among the following institutions: Colorado, Indiana, Ohio State, Cornell, New York, Wisconsin and Illinois.

#### ● NEGRO POPULATION INCREASES IN CITIES

Washington, Aug. 11—The Census Bureau revealed today that the Negro population of towns and cities with over 2,500 Negro inhabitants increased from 23.1 per cent from 1930 to 1940, reflecting a movement away from the rural areas.

The bureau discovered that 966,856 Negroes had migrated to cities with over 2,500 Negroes since 1930. Forty per cent of the total Negro population, 12,340,371 now resides in 315 such cities, the bureau declared. The population of 237 of the cities included 10 per cent or more Negroes. Atlantic City, N. J., had the highest percentage of Negro population of any Northern city with between 10,000 and 25,000 Negroes, 24.4 per cent.

#### ● RACE RELATIONS COURSES PROPOSED FOR NEW YORK CITY HIGH SCHOOLS

A plan to have New York City's high schools do their part in the promotion of better race relations between the white and Negro races by offering a course in intercultural relations was urged upon the Board of Education today by teachers who recently completed a five-week summer workshop on the subject.

The workshop held at the New York Vocational High School in Harlem, was sponsored by Principal Sidney Lake and Dr. Edward L. Washington, administrative assistant at the school.

According to Dr. Washington, the course, which the teachers would have introduced in the social studies department, will have to develop slowly because teachers, both Negro and white, must first be trained to teach it.

As a beginning, he suggested that emphasis be placed upon experimental projects, starting intercultural clubs among students and conducting an in-service course for teachers during the academic year which will begin in the fall.

#### ● SOUTHERN WHITE AND NEGRO LEADERS FORM NEW INTERRACIAL COMMITTEE

Atlanta, Aug. 5—The nucleus of a permanent organization to promote inter-racial cooperation and good will in the United States has been established, following a meeting here of Southern white and Negro leaders.

At the outset, the organization will function as a Southern regional council, but a similar nationwide movement was envisioned in a formal statement which called on President Roosevelt to set up a national council.

The day-long meeting yesterday was attended by members of the joint continuation committees of the previous Atlanta and Durham, N. C., conferences on race relations. Dr. Howard W. Odum, of the University of North Carolina, and Dr. Charles S. Johnson, of Fisk University at Nashville, Tenn., were co-chairmen, and as such will serve as presiding officers in the new permanent council until organization is perfected.

## BOOKS

*TENANTS OF THE ALMIGHTY* By ARTHUR RAPER.  
The Macmillan Company, New York. 387 pages.  
\$3.50.

The racial situation in America is too often viewed in a light that is geographically one-sided. Knowledge is local rather than national; the North excludes the South, and the compliment is returned.

Dr. Arthur Raper, in his latest report, *Tenants of the Almighty*, presents a mosaic of southern attitudes and experiences that will do much for a better realization of true facts. He builds his story upon the history of Greene County, Georgia—an average rural community of average people.

The growth of Greene County is traced by a graphic pen from the time of the first Indian inhabitants with their simple life to the complex conditions created by the present war. It is the history of the people of Greene, but it is not a ponderous volume. Rather, it crystallizes the origin of many attitudes which have existed since the Negro was given his freedom. Dr. Raper presents a picture of exploitation of the former slave—untrained, unable to use his newly found freedom, adrift on his own without sufficient guidance. He then traces the attempts of the county and the individual to secure the future by cooperative effort.

Some of the material at times is too detailed. The reader often feels sufficiently familiar with Greene to draw a map of every home and mound in the county. However, in the latter portion of the book which deals with the advent of Federal support of the farmers and an endeavor to better living conditions for the tenants, the detail assumes its proper proportion, as it brings up to date the situation in this community.

All throughout, we can see that the color line has been drawn with a ruler, that "race etiquette" is almost as important as food, and that the hangover from the slave-master tradition is still a headache to the South. We see all these facts and many more, not through hearsay but through the eyes of a man who spent many years in gathering them. In addition we are given their origin and the applied remedies. Dr. Raper's viewpoint is never forced on the reader. He presents facts—we are left free to interpret them.

*Tenants of the Almighty* is a valuable book. It contains a section of appendices to illustrate concisely the progress made by government, subsidization, education, agriculture, and community planning. Seventy-nine plates round out the story of Greene County and numerous anecdotes relieve the severity of statistics. It is enjoyable as well as educational reading.

The book ends on an optimistic note—that the response to the urgent need for cooperation fostered by the war will be continued when the peace has been won, and that the people who are so willingly forgetting self for the general good will be rewarded.

There may be diversities in the life of Greene County,



but it is more important to remember, as Louisiana Dunn Thomas, a Negro farm tenant mother, puts it, that basically,  
*"We are tenants of the Almighty  
 Entrusted with a portion of His earth  
 To dress and keep  
 And pass on to the next generation."*  
 —MARGARET GANNON

**THE MYTH OF THE NEGRO PAST** By MELVILLE J. HERSKOVITS. Harper & Brothers, New York. 374 pages. \$4.00

This volume is the first in a series of studies of the Negro in the United States sponsored by the Carnegie Corporation of New York.

"The Corporation has for sometime felt the need of a general study of the Negro in the United States, not only as a guide to its own activities, but for broader reasons. It appeared to be essential that such a study be made under the direction of a person who would be free from the presuppositions and emotional charges which we all share to a greater or less degree on this subject, and the Corporation, therefore, looked outside the United States for a distinguished student of the social sciences who would be able to organize and direct the project. It is a pleasure to announce that Dr. Karl Gunnar Myrdal has been granted a leave of absence from the University of Stockholm to enable him to accept the invitation of the Trustees to undertake this work."

The Corporation intimates a serious indictment of the objectivity of American scholarship as regards the study of the Negro, since it chose a distinguished student of the social sciences from outside the United States to direct this project; "a person who would be free from the presuppositions and emotional charges which we all share to a greater or less degree on this subject" . . . Thus, to this reviewer, Dr. Myrdal must possess some superhuman virtue of objectivity; but absolute objectivity is unheard of especially in social sciences, so to my mind there are American scholars quite capable of handling this project.

The main idea is not at all new. In order to understand the Negro in the Americas, one must study him as to his origins in Africa. Nothing is more natural; and sincere seekers of truth concerning the Afro-american have always done so.

Dr. Herskovits has the merit of putting into readable form a synthetic work, a scientifically solid refutation of the warped ideas of those who deny that the Negro had a past. Of course, those who have done so simply were not seekers of truth, thus not scholars in the true sense of the word.

The plan of the book is good. The author starts out by stating five widely accepted hypotheses which have contributed much to the idea that the Negro past was a myth. Negroes, as well as white people, have been guilty of adhering to the myth of the Negro past. The author demolishes these five erroneous propositions by scientifically controverted and abundantly documented arguments. The volume contains an excellent bibliography.

—FRANCIS M. HAMMOND

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# The Interracial Review

"Let us take, for instance, the matter of jobs. Full employment for the Negro is more than a question of mass picket lines, economic radicalism or CIO vs. A. F. of L. controversies. It is even more than a question of full stomachs for hungry Negro families. It is also a question of more secure property values in the Negro neighborhood, larger and better-distributed buying power in the whole community, cheaper police, fire and hospital services—in short a safer, more beautiful and sounder community structure."

*(From the article in this issue "Harlem Riot — Before and After")*

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